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of placing more stress on types of peaceful public usefulness as substitutes for the appeal formerly made by the sacrifice of war, must be accomplished. Suggestions of various lessons follow with concrete examples to aid the teachers such as the lessons of instinct, lessons of breadth,—which is not incompatible with patriotism, but rather an outgrowth of true patriotism—lessons of cost, of protection, of benefit, of character and duty.

Under the last head emphasis is placed on the duty of political activity—especially in voting, in participation in the jury service, caucus and primary, and holding office, and in giving an honest administration of public funds. The book is a much-needed help in pointing out our duty of arousing within children a true national spirit which will demand and secure efficient government, and Mr. Hughes has given teachers many new ideas for the practical teaching of citizenship in the schools.

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**King, Irving.** *The Development of Religion.* Pp. xxiii, 371. Price, \$1.75. New York: Macmillan Company, 1910.

Once in a while in every field a volume appears which really breaks new ground and furthers the development of human thought. Such is the book now under review. Professor King seeks to give, as it were, the natural history of religion. His volume, as his sub-title indicates, is a study in anthropology and social psychology. Man has not increased his mental capacity, but has been building up a complex of psychical concepts and activities from generation to generation. He has sought to put a value on the various phases of human experience. This valuating attitude is a common element of all religions. Religion is a social development, growing out of association in the group. It has not merely molded the previous social institutions, but "is rather an organic part of the general social milieu."

From this beginning, the development of various religious concepts is traced from the belief in a mysterious power or manitou, with an excellent chapter dealing with the relation of magic and religion, the origin of the belief in divine beings and its development, the problem of monotheism and the theory of the supernatural.

In barest form this is the outline of the ground Professor King seeks to cover. He is not attempting to bolster up any theological propositions, but rather to trace actual development. The statement that the social act becomes religious may disturb many conservative people, also the statement that at any stage of culture relative primitive types of action are likely to occur, and hence programs which bear the name of religion always need careful inquiry. Religion, in other words, according to Professor King, is as normal and natural a part of man's social development as is the state, family, or the school. It is a growth from within them, not something injected from without. Religion is essentially a faith, "that the universe, in which we have our being, contains the elements that can satisfy in some way our deepest

aspirations." The author is a little hazy about the starting point of religion in man, but his account of its development is one of the best the reviewer has ever seen.

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**Laprade, W. T.** *England and the French Revolution, 1789-1797.* Pp. 232. Baltimore: Johns Hopkins Press, 1909.

Despite its broad title, this study is in the main confined to two questions, both of which are intimately connected with the French Revolution. The first is the breaking up of the solidarity of the Whig opposition; the second, the foreign policy of Pitt with respect to France.

The breach in the ranks of Fox's supporters appears first in the defection of Burke. The gifted orator's disappointment and irritation at the indifferent, even critical, reception of his *Reflections*, etc., by his own party, together with maliciously exaggerated reports of secret agitations in England, served as the lever which Pitt so adroitly used to disrupt the opposition. Casual remarks by Fox were insinuatingly misconstrued as implying secret support of English agitations for reform, or worse, and in this way the Whig leader was discredited while the aristocratic element of his party was made to feel that their material and class interests would be best served by Pitt. This appeal was the more effective, because with it there came alluring offers of office from the astute prime minister to the more influential among them. Loughborough, Windham and Portland were all tempted. By winning over this element of the Whigs, Pitt was able to rid himself of that element in his own party represented by Thurlow, which stood in the way of his complete personal control of the administration. The story of how these things were done and the manner in which the consequent alignment of parties worked out is very well told. Incidentally, Dr. Laprade points out (pp. 62-66) the difference between the real plan for the realignment and one of doubtful authority long accepted by historians.

The second part of the work does not show the same mastery of the material. The presentation is too distinctively from the standpoint of English parliamentary conditions. Even the diplomatic sources do not appear as fully as one might wish, and there seems to be an inadequate appreciation of Grenville's part in the foreign policy of the period. (Cf. p. 30, *et passim*, and contrast Dr. Adams' *The Influence of Grenville on Pitt's Foreign Policy*.) The conclusion that Pitt forced the war on France to keep in office, and because he saw an opportunity to reduce the power of France and aggrandize England is too sweeping, and fails to note the deeper and more complex motives. Causes much deeper than the personal motives of the prime minister were at work. The opening of the Scheldt was more than a shuttlecock for the play of ministers. Treaty rights were involved, says Dr. Laprade, but why not draw attention also to the fact that in this matter the all-powerful British commercial interests were deeply concerned. The great contest which marks the final struggle for colonial and commercial supremacy